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WEEKLY REVIEW.

—In England, in the last century, a man was executed for having stolen a few pence when his wife and children were starving. He had been baffled in all attempts to obtain work, had gone out in a desperate state; meeting two women he had demanded money of them, and they gave him the few pence they had about them. He was making his way to a baker's when the women pointed him out to the police, and the man was arrested, tried and executed. We are so far advanced in 1876 that a man in Madras has only been sentenced to transportation for life for stealing four annas. It is true that the natives look upon transportation for life as worse than hanging. It is also true that the man does not clearly appear to have stolen the money. The four annas were tied up in a handkerchief which the owner dropped, and when he picked it up again, the four annas were gone; there was a 'damaged' character near by and four annas were found on him. He was convicted, and as the Penal Code requires that for each subsequent offence a higher penalty must be inflicted, the judge had no alternative but to sentence him to transpostation for life. The Police have no faith in the reformatory power of punishment; every man who has once been in gaol is a 'damaged' character, and is sure to be pounced upon whenever there is any misdemeanour, and evidence that would be of little weight against another, will go hard against him.

—The anniversary solemnities for the repose of the soul of the Duke of Orleans have just been celebrated. As thirty-four years have passed since the Duke's death, during all which time masses have been said, and his soul is not yet in repose, one would be naturally led to question the efficacy of these services. One thing is clear, the very moment that the soul of the unfortunate gentleman breaks away from purgatory, that moment a source of income for the priests will be dried up. No more money will need to be paid for masses. Perhaps the friends of the deceased, taking this into account, will comfort themselves for the protracted abode of the Duke in purgatorial fires, and if the Duke was a particularly good Catholic, perhaps his spirit will generously prefer to suffer, that the priests may continue to receive the money for masses.

—The Mildmay Conference is for some thousands of Christians 'a feast of fat things.' The *Christian*, and other papers, lately received, contain copious accounts of the Meeting recently held. It is now twenty years since the first of these Conferences was held at Barnet, on the invitation of the Rev. Wm. Pennefather. In those days, the prominent subject was unfulfilled prophecy; of late years a wider range of topics has been embraced, all bearing on the subject of Christian work. This year Philippians iii. 10 furnished an ample subject for three days' addresses. This annual gathering is become one of the high festivals of the Church Catholic. In Conferences like these, Christians are drawn together by spiritual affinity, by mutual love, by devotion to the Saviour, and no question of a purely denominational character is suffered. The magnet of Christ's love, let down from heaven, draws all together. These are hallowed seasons, but they are not the whole of Christian life. A great deal was said in the recent Conference on the subject of the study of God's word, and it is a very pleasing feature of the times that there is such increased attention to this subject. Much of this is due to Mr. Moody's Bible readings and to his earnest exhortations on the subject, and to the manifest 'riches of wisdom and knowledge' gleaned by him in the field. At the same time we are often painfully impressed with the fact that Christians *know* so much more than they *do*; and we imagine that as the man who brought his gift to the altar was warned to go first and be reconciled to his brother, and then offer his gift, so many a company, assembled to search the Scriptures, might be suddenly dismissed by the Saviour to go and put in practice what they know. A merchant that has his memorandum-book full of orders which he has not executed, would do well to attend to these before he asks for more orders. Why spend an hour in a critical examination of verse 15, if the instruction of verse 14 is not carried out? Many make themselves unhappy about the meaning of 'baptized for the dead' and similar hard nuts of controversy, who have not obeyed such a simple command as 'Do unto others what you would have others do to you.' The light of the sun that comes down on the earth in such floods, seems to die as it falls, but it only turns into life and comes out in leaves, flowers, fruit and beauty. We greatly advocate increased attention to the study of God's word, but let it be borne in mind that one of the conditions of successful study is obedience. Men turn away from a hill of difficulty in one column, to a level spot in another, and fancy they are honouring God by dwelling on the latter. When we come to a verse that says, Except a man forsake all that he hath, he cannot be my disciple, we must get a certificate from the Holy Spirit that we have surrendered all, before we can go on to the next verse. When a man reads, 'Owe no man anything but to love one another,' he must do all that in him lies to settle all debts before he can proceed to the verse that follows. If it should take him three days to do this, it will not be time lost, and we guarantee that he will know more about the Bible at the end of those three days than he did before.

—We may here mention that the annual religious services at Lucknow, at the time of the Dasara holidays, will this year begin on Monday, September 25, and continue through the week. Many have received blessings at these meetings.

—It has always seemed strange to us that such large balances should remain in the hands of Famine Relief Committees in this country. Either the public are not rightly informed regarding the need, or the Committees fail to administer the supplies provided, with sufficient promptness. It should be disbursed as fast as received, not keeping it back for future demands; there is too much thought for the morrow. A balance of Rs. 116,252 was found the other day in the hands of the Relief Committee organized two years ago in Calcutta. It has just been divided among various charitable institutions.

—The following sentence in the article, "The New Dispensation," in our last issue, was marred by the omission of the words in brackets: "It seems to be thought that the fact of Christ's death for the sins of the world has taken us all clean out of a dispensation of [works into a dispensation of] grace."

—From remarks that we meet with, we infer that if any one has an itching to strike a native, it will be desirable to obtain first a medical examination of the man and ascertain that all his organs are sound. After this, if so disposed, he will do well—not to strike him. We sometimes hear it said that the spleen is that particular organ in man's composition for which no use has ever been found. In this country, no organ seems to be so essential to life as this. It may yet turn out to be eminently useful as conveying the warning, 'Hands off!'

—A crisis is fast approaching in the Church of of England. When an organ of the Evangelical party in that Church uses language like the following, we cannot but think that the beginning of the end is near:

"A National Church which teaches nothing, or only a mixture of Protestant truth and Romish error, is a source of weakness rather than a reservoir of power; for it is both an insult to our Maker and a snare to ourselves."

This is from the *Rock*, July 7th. It refers to a meeting of the Church Defence Association, at which it was urged that 'wherever the agents of the Liberation Society spread misstatements, they should at once be met by counterstatements,' and asks, 'how is it possible that any such programme can be carried out?'

"When the Liberationists say that clergymen of the Church of England teach the people to believe in the Real Presence, worship the Virgin and the Saints, put up crucifixes, introduce confessional-boxes, wear Romish vestments, make Protestant churches look like Romish, establish convents and monasteries and secret associations, &c. &c., whence are the counterstatements to come from?"

Truly, a pertinent question. 'The question of disestablishment is rapidly entering upon a new phase,' says the Rock. If the Evangelical party could have their wish, the Ritualists would leave in a body; but there appears no likelihood of such a desirable consummation. They are determined to stay in, that they may bring Rome in. Occasionally, one, more honest than the rest, secedes to Rome. The Church of England has wealth and influence, and instead of turning their backs on these, the Ritualists propose to Romanize the Church, and thus give Rome the benefit of that wealth and influence. The Bishops, for the most part, strongly deprecate anything like a Ritualistic secession, and would rather go out of their way to meet the views of the Ritualists, than run the risk of such a thing; they thus put a rod of power into the hands of the Ritualists which the latter know how to use. We quote again from the *Rock*:

"The question of Disestablishment needs no discussion. The Liberation Society may fold their arms and look quietly on; for whether we like it or not, Disestablishment must and will come, unless the Church of England be purged of its betrayers. The present danger of the Church arises from the too plastic disposition of the Bishops, who are trying to discover some means of enabling the false brethren to have a *locus standi* or *modus vivendi* within the National Establishment."

—A few months ago appeared a letter signed "Presbyter Anglicanus," addressed to Cardinal Manning, by permission, advocating the formation of a 'Uniat Church' for the benefit of Anglican Ritualists, the said church to stand in a certain relation to the Church of Rome without being fused into it. It appears that this letter was written by the Rev. E. S. Grindle, curate to the Rev. A. D. Wagner, Brighton. Mr. Mackonochie and other Ritualists indignantly repudiated the suggestion, and Mr. Grindle rejoined in a letter headed, 'Do they well to be angry?' Mr. Grindle has since joined the Church of Rome, where he will doubtless feel at home.

—We make another quotation from the *Rock* July 7:

"The missionaries of the C. M. S., especially in Western India, will soon find themselves, under the episcopacy of the Bishop of Bombay, marshalled against heathenism in company with missionaries whose principles and teaching and ritual they regard as alien to those both of their Society and their Church. With these missionaries the Bishop identifies himself; they are his own especial agents. His claims in respect to them, in his own words, are these: they are to regard himself as their spiritual leader, whose voice in directing their work is 'to be to them as the voice of God.' How long the Cowley Fathers and Clewer Sisters and the missionaries of the C. M. S. can work together in the same field in the common bond of Church of England missionaries, and under the same episcopal superintendence, remains to be seen. Confusion and disruption seem to be the inevitable result."

Is there not room for a hope that the Bishop will be satisfied with the Cowley Fathers and the S. P. G. work, and just devote himself to the prosecution of this line of things, and give up the missionaries of the C. M. S. as immalleable, and allow them to go on quietly in their respective stations? When a general finds in his army a body of troops invincibly opposed to measures that he delights in, he will do well to provide occupation for them apart from the force that he is leading. Why should not the Archbishop of Canterbury be asked by the Ch. Miss. Society to appoint a superintendent of their Missions in India, with episcopal functions, choosing for the purpose an experienced missionary? If oil and water will not mingle, let them remain apart.

—There is to be a grand Imperial Assemblage at Delhi on the first of January next, for the purpose of formally proclaiming Her Majesty Queen Victoria Empress of India. The selection of Delhi leads one to think of the Mahomedan emperors, who made that their capital, but who never ruled all India.

—We have been favoured with a copy of No. 4 of the *Vedarthayatna*. It contains Hymns 23-26 of the Rigveda, with Marathi commentary and English translation.

—We have received the first Report of the Bethel Santhal Mission. This Mission has been founded by Mr. A. Haegart, who was for some time associated with Mr. Boerresen. Wishing to have a field of independent labour, he has established himself in Keiraboni, a part of the country distant from all other missions. Fifteen converts were made last year. There are several candidates for baptism. The Mission is not connected with any home society. The Rev. S. Evans, Monghyr, is the Honorary Secretary.

—From a notice of the work of the C. M. S. among the Santhals, in the *Chr. Intelligencer*, we take the following statistics for 1875:

"In connection with the Taljhari, Godda and Hrianpore stations, boys' and girls' schools 72; training schools 3; girls' boarding schools 2; total scholars attending the above 1,199; native Christians connected with the above stations 1,161. Since the Report was published, other schools have been opened."

—Many will be grieved to learn that among those who were killed by the terrible explosion on board H. M. S. *Thunderer*, were some of the men belonging to the *Serapis* who were converted at Calcutta at the time of the Prince's visit. At the same time there is consolation in the thought that they were prepared. We take the following from a letter in the *Christian*:

July 17.—To depict the scene is beyond me entirely. I can simply say that the sights I witnessed at Haslar Hospital, just after the accident and each day since, baffle description. And when I tell you that I saw the whole of the poor fellows, spoke to nearly all the living, and also looked upon the dead, you may be somewhat able to understand my feelings.

But while the fate of some as to the next world must remain unknown till the last great day, I rejoice to be able to tell you of several about whom there need be but little or no question. I remember reading once that one friend asked another how a certain acquaintance of theirs died. Said another who was standing by, "Tell me how he *lived*, and I will tell you how he *died*." And so, thank God, there were some who lived Christ, and therefore to die was gain. One who was killed on the spot was in H.M.S. *Serapis*, and was one of those who were brought to the Lord at Calcutta. I was in company with two who were there with him yesterday in the tent; and said they, "Oh, what tears that poor fellow shed while under conviction and seeking pardon and peace; but he was an earnest young fellow." There are three of the Christian party that were in the *Serapis*, now lying in Haslar, badly burnt, but looking to the Lord to help them in their time of need, and finding Him true to his word.

July 22.—Several of those who have gone were earnest Christian men. Since I last wrote, two more of the "praying band" who were in H.M.S. *Serapis* with the Prince of Wales, have gone home. The first was killed on the spot on the 14th; the second died on Sunday night last; the third went home on Thursday night. We had a nice talk on the Monday night, and I have no doubt of his feet being upon the Rock—Christ Jesus. At the very same moment another departed to be with Christ from the other end of the same ward. Yesterday the body of one of our dockyardmen was buried; he was a member of the Wesleyans—a good, earnest man. It was indeed a mournful and sad sight on Tuesday last to see the funeral of the twenty-nine who were buried together. Seven others had been taken away by their friends.

—Sir Salar Jung has returned from Europe in safety, though not without a memento of his visit in the lameness resulting from the fall he had in Paris. It may be remembered that Sir Jung Bahadoor, the Prince of Nepaul, having come as far as Bombay on his way to Europe, had a fall from his horse, which he regarded as of ill omen, and would not go further. Sir Salar Jung is recovering. It is stated, that the Berar question was not agitated during his stay in Great Britain, a very creditable reticence.

—A punkah-puller at Sangor died immediately after having been struck or kicked by a patient in a convalescent hospital, a soldier named Buckland. The man's body was examined, and it was decided that he was far gone in *phthisis*. It seems cruel to set a man almost dead with consumption to pull a punka, one of the most wearisome of occupations, over a patient in comparatively exuberant health, and then to kick him for dozing. The soldier is to be tried.

—There are two cases of child-murder for the sake of ornaments. One was a girl 13 years of age, brutally hacked and mutilated. As Hindoo parents *will* expose their children to death by loading them with ornaments, Government would be justified in making some law on the subject, applicable to very young children at least.

—Bishop Gell of Madras, in his capacity of Acting Metropolitan, has required Bishop Copleston to restore the licenses of the missionaries, and the latter has obeyed so far as to restore them to eleven of the missionaries, still withholding the Rev. Mr. Clark's license. The Bishop of Colombo does not give up any of his demands.

—It is proposed to unite Europe and Africa by a tunnel under the sea of the Straits of Gibraltar, and we have received a copy of a Spanish paper *(Tunel Intercontinental)* established for the advocacy of this scheme. A survey, having for its object the introduction of the waters of the Atlantic into the Sahara, has been commenced. Poor Africa seems destined to be riddled on all sides.

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LOVE IDENTIFIED. XII.

Believeth all things.

This does not mean that love credits everything that any one may say. It does not mean that love makes a man credulous. Love does not make a man unmindful of the claims of truth, or of the responsibility connected with the exercise of faith. Love rejoices in the truth and has no pleasure in iniquity, and can only receive the testimony that is according to truth. Men have a remarkable facility in believing whatever tallies with their wishes, and they are strongly disposed to question anything that aims to increase their sense of responsibility. Love and faith go together; so self-love and unbelief go hand in hand. The little child cannot but believe all that the mother tells it; it would be a breach of love not to do so; here we see that to love and to believe are one. Belief involves trust; and how can we confide if we love not? When Ruth said, "Intreat me not to leave thee, for whither thou goest I will go, thy people shall be my people, and thy God my God," it was with the love that believeth all things. But love supreme is due to God, and it believeth all the things that he is pleased to reveal. We have an example of faith and of credulity in the man of God sent to declare God's judgment upon Jeroboam, 1st Kings, xiii. What could be more sublime than the scene in which this solitary heroic man stands forth to denounce the king in the presence of his court and his priests, when God bears testimony to the message uttered, in the overthrow of the altar, and in the withering of the king's right arm? He stedfastly refuses to eat bread or drink water in the place, the Lord having forbidden it; and, according to his instructions, begins his journey home by another route. But he is met by another who professes to have received a message from God authorizing him to bring the prophet to his house and entertain him. The prophet was persuaded to go. He had no right to believe this man of Bethel, for faith in his declaration implied mutability on the part of God. God is not like a wave of the sea, driven by the wind and tossed; God is a rock. The history of the world shows us many similar examples of men who have turned from the revelation of God to something which another man professed to have obtained from God. What is Romanism but this, and Mahomedanism and Spiritualism and Mormonism? A true love, an unwavering loyalty, would have enabled the man of Judah to see through the sophistries of the man of Bethel. To love the Lord with all the heart is to confide in him with all the heart. How severe the strain upon Martha and Mary's faith when Jesus came not to the help of their dying brother; their brother would not die, if Jesus came; but Jesus came not; and what were they to think of his love? Love holds fast to the conviction of God's love, whatever God may do. "Though he slay me yet will I trust in him." In Abraham we see this believing love triumphant. When the command to offer up his only son Isaac came, the spirit of loving loyalty enabled Abraham to hold fast to God's promise to establish his covenant with Isaac and with Isaac's seed. As God could not lie, so this promise must be fulfilled; in other words, Isaac must live. He proceeds to obey the command to offer up his dear boy, leaving it to God to find a way to fulfil his promise. All the circumstances were combining to pull away this promise from him; but he held fast to it as step by step he climbed the hill Moriah.

Mary, the espoused wife of Joseph, believed the wondrous declaration that she should be the mother of the Messiah; she had the love that believeth all things. They that know the love of Christ believe that that love is capable of anything. Our readers will have noticed in our issue of July 29th an account of a sick girl, with a letter written by her to a minister. We never read anything more beautiful or touching—in fact, we may say, more sublime—than this letter. It took her eighteen days to write it. In the very flower of youth, joyous, buoyant, she had been suddenly smitten down, and now, for more than twelve years, has lain upon her right side, the least movement giving her excruciating pain; for six years, the only way of sustaining life has been by rubbing nourishment on the roof of her mouth with her finger; for two years she has been deprived of her speech. But behold the triumph of heaven-descended love! "My precious Jesus has given me a sweet willingness to lie still for Him." No hard thoughts of Jesus; no murmuring against the severity of God's dispensations, although she looks forward to the possibility of dying of starvation. She asks her friend to pray for her, not that there may be one pain less, but that she may love Jesus more and serve him better. Surpassingly beautiful is this example of the love that believeth all things. The adversary, no doubt, imagined that he would

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easily overthrow her faith under such terrible trials, but he has been completely discomfited, and has had to turn for consolation to the proud sceptic who has everything his own way and is unable to find anywhere a trace of divine love.

SPIRITUALISM.

THE speciality in the creed of Spiritualists is that it is possible for men and women living on the earth to establish communications with the spirits of deceased persons. Certain persons are believed to have an organization specially fitting them to bring about this intercourse with the dead. There has been a great diversity in the methods employed to bring about the correspondence with spirits; but we confine ourselves to the consideration of the claim that it is possible to establish such relations, and we wish to look at the matter from the one point of view of its lawfulness.

Can I establish communications with the dead? Can I summon them to my presence and constrain them to answer my questions? But first and foremost, May I? Have I permission from the Father of Spirits to seek to establish such communications? It is evident that if God prohibit all such attempts, then every true subject of God must regard himself as precluded even from making experiments with the view of ascertaining the possibility or otherwise of opening up communications with spirits. The question, Can I? will be felt to be one with which he has nothing whatever to do. A sentry on the walls of a beseiged city may wonder whether he could hold communications with the outposts of the besieging army; but he remembers that the thing is strictly prohibited, and he puts away the question of feasibility. We turn to the word of God and we ask: Does it contain anything on the subject of seeking to have intercourse with the spirit-world? Does it countenance such efforts? Does it condemn them? We do not ask if God employs inhabitants of the unseen world as agents for the communication of his will to men, or for the execution of his purposes. We refer to measures instituted by man in order to get into communication with the spirits of the dead. The Bible refers to these, and always in terms of severest condemnation. Let the following passage in Deut. xviii. 9-14, be considered:

"When thou art come into the land which the Lord thy God giveth thee, thou shall not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess, hearkened unto observers of times and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do."

What the punishment was for any attempt to introduce these things, appears from the following passages:

"Thou shalt not suffer a witch to live." Ex. xxii. 18.

"A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Lev. xx. 27.

In the passage quoted from Deuteronomy, all the different methods whereby attempts to enter into communication with the unseen world were then made (apart from religious worship) are specified; or, if there were more, they all came under the same condemnation; for it is not anything in the mode that is condemned, but the attempt by whatsoever mode to enter into communication with the deceased. This is an abomination to the Lord, and it is absolutely forbidden.

In two of the passages above quoted occur the words 'familiar spirit.' The Hebrew word is Ob, which is thus explained by Gesenius:

"OB (Nekromantis, Gr.)—*A necromancer, sorcerer*, conjuror who professes to call up the dead by means of incantations and magic formulas, in order that they may give response as to doubtful or future things. Comp. 1 Sam. 28: 3, 7, 9. Is. 8: 19; 19: 3. Deut. 18: 11. 2nd K. 21: 6. 2nd Chr. 33: 6. Lev. 19: 31; 20: 6. Specially put, first, for the *divining spirit*, the *foreboding demon, python*, supposed to be present in the body of a conjuror. Comp. Acts 16: 16. 1 Sam. 28: 8. 'Divine unto me by the foreboding spirit;' whence such a sorceress is called 'a woman in whom is a divining spirit.' Second, for the dead, the shade, the spirit evoked. Isa. 29: 4."

Horne thus defines the expressions in Deut. xviii:

"1. *Those who used divination*—endeavoured to penetrate futurity by enquiries, lots, etc. 2. *Observers of times*—those who pretended to foretell future events by present occurrences, celestial phenomena, etc. 3. *Enchanters*—either those who charmed serpents, or those who drew auguries from the entrails of beasts, the flight of birds, etc. 4. *Witches*—those who pretended to bring down certain celestial influences to their aid by means of herbs, drugs, perfumes, etc. 5. *Charmers*—those who used spells for purposes of divination. 6. *Consulters with familiar spirits*, pythonesses—those who pretended to enquire by means of one spirit to get oracular answers from another. 7. *Wizards*, or *necromancers*—those who professed to evoke the dead, in order to learn from them the secrets of the invisible world."

In the New Testament some of these classes are referred to under the name of sorcerers. See for instance Rev. xxi. 8. The Greek word here is the same by which some of the Hebrew words above referred to are translated in the Septuagint. Sorcerors with idolaters and liars shall have their part in the lake of fire. Under the new dispensation it is no longer death by stoning that is the penalty, but the vastly more terrible doom of unquenchable fire.

We see, then, that the Christian may not have anything to do with Spiritualism, except to denounce it and resist it. It is not for him to investigate the matter and try to ascertain if the alleged intercourse with spirits is possible. The attempt to hold such intercourse is an abomination to the Lord. This settles the matter for him. God hath spoken. Into this path he may not enter. He has an infinitely better portion in that he has the indwelling and guidance of the Spirit of God, the divine Spirit. The world is full of sinful creatures who fail to give a man happiness, and the addition of a score or two of sinful disembodied spirits will not help him. The one thing needful for every man is to know Christ as his personal Saviour and everlasting Friend.

We do not question the fact that many Spiritualists are strongly convinced of the reality of the intercourse they profess to hold with dead people. When men go forward in a path which God has forbidden them to enter, they forfeit all title to his preserving grace, and may be given over to believe a lie. God sends them strong delusion, and the lying wonders of Satan are more true to them than the real miracles of God's word. Some, we fear, have allowed themselves to be inveigled into this path, from want of consideration, and we would help them by drawing their attention to the testimony of Scripture with regard to the subject.

FELLOWSHIP.

ACTS II. 42.

WE are told of the early Christians, that they were constantly attending to the teaching of the apostles, and to Fellowship, to the breaking of bread and to prayers. The word translated *fellowship* is "koinonia," a Greek word which is used seventeen times in the New Testament. In fixing this number, we exclude Eph. 3,9; as it appears, on the best authority, that the word there used by the apostle was "Oikonomia," and not "Koinonia."

The word ("Koinonia") is translated *fellowship, communion, participation, communication* (or, sharing with others), *partnership* (cf. "Koinonos," translated *partners* in Luke 5,10). It is rendered by one or other of these words in 2 Cor. 6,14, 2 Cor. 8.4, and Philemon 6, as well as in the fourteen other passages in which it occurs. It is our intention briefly to dwell on these fourteen passages with a view to getting some accurate idea of the meaning of the word *fellowship*, as used in Scripture.

I. There are, in the first place, three passages where the word "Koinonia" is used as expressing the fellowship or partnership existing between the Christian and the Father and the Son. Two of these are in the first epistle of John (ch. i. vs. 3 and 6). In the third verse, the apostle declares that "truly our fellowship is with the Father and with his Son Jesus Christ." It may have occurred to some of our readers to ask why the name of the Holy Ghost is not here added. We think that the explanation is correctly given by the late Dean Alford, who suggests that it is "because, the blessed Spirit being God "dwelling in man, though we may be said to have "the fellowship *of* the Holy Ghost (2 Cor. 13: 14), "we would hardly be said to have fellowship *with* "Him." It is in fact as having the Holy Spirit dwelling in us, as receiving His teaching and submitting to His guidance, as yielding ourselves as empty vessels to be filled with Him, that we have fellowship with the Father and the Son—fellowship of sphere and view (in the heavenly places, above the expediencies and circumstances of earth), of thought and sentiment, of love and hate (loving as God loves, and hating what He hates), of will and aim as fellow-workers with Him: yea, as Peter says, to sum up all in a word, we are made partakers ("Koinonoi") of the Divine nature (2 Pet. 1,4). Truly, then, we can understand what the apostle says in the sixth verse—that to say, we have such fellowship with Him, and to walk in darkness is to lie. It is a solemn thing, as well as a high privilege, to be joined in fellowship with the Holy God, and to say that we walk with Him in light.

The third passage above referred to is Phil. 3: 10, where Paul expresses it as his one object to know Christ, and the power of His resurrection, and the *fellowship of His sufferings*. This is but a special aspect of our general fellowship with the Son. Jesus suffered both as a victim or offering, and also as a witness or martyr for the truth. We can never be called on—blessed be God!—to share in His sufferings as enduring God's wrath for sin; but we are called to a fellowship in His conflict and testimony for the truth and in the sufferings connected with it. This suffering for Christ's sake, and in fellowship with Him—sharing in the suffering of His conflict with sin (in ourselves and in the world)—suffering for Him, His Gospel and His testimony—this is a blessed fellowship with Jesus, on which the Spirit in His servants loves to dwell. And he who partakes of ("Koinonein") His sufferings, will also be a partaker ("Koinonos") of the glory that shall be revealed (1 Pet. 4,13; 5,1 cf. Rom. 8, 17).

Let us not fail to grasp in faith the blessedness of being called thus to partnership with God: let us seek to realize, in our life of faith, this high calling. This communion brings me up to God Himself: not to serve or worship at a distance, but into the Father's bosom, to hear His voice, and see His smile, and have His hand laid in blessing on my head. It is mutual participation between me and God; both giving, both receiving; both speaking, both hearing; both possessing a deep interest in something which we share in common. On this blessed ground of communion, God meets with me: He comes down to me, and He raises me to Himself, until we stand face to face and heart to heart (cf. Rom, 3,25: Exod. 25: 21, 22; and Lev. 16, 14).

II. The word "Koinonia" is also used to express the fellowship or partnership existing among Christians. This fellowship is referred to in 1 John 1,7, where our "*fellowship* ('Koinonia') one with another" is seen to be most intimately bound up with our fellowship with God. Christian fellowship is then only real and true, when it is communion with God. But, as walking in the light, we have one with another a fellowship or partnership of the most intimate character. We share the "common faith" (Tit. 1,4) and the "common salvation" (Jude 3); and we have the same ground—element of life, the light of the Lord.

Some of the passages in which this fellowship ("Koinonia") is spoken of, are very precious. Take, for example, 2 Cor. 13: 14, which speaks of "the *communion* of the Holy Ghost"—i.e. our participation or partnership in that blessed Spirit whom we all in common share. Or turn to 1 Cor. 10: 16, where we are told that, in taking the bread and wine of the Lord's Supper, and dividing them among ourselves, we are manifesting our common interest and participation in that broken body and shed blood, which are meat and drink indeed (John 6, 55). Again, in 1 Cor. 1, 19, God is said to have called us "unto the *fellowship* of His Son Jesus Christ our Lord." We share Jesus and all His fulness: all that is implied in possessing Him, who is to us wisdom and righteousness and sanctification and redemption, in whom it pleased the Father that all fulness should dwell. This is the glory of the sons of God!

We have a seven-fold fellowship one with another in our common interest and participation in one body, one spirit, one hope, one Lord, one faith, one bap-

tism, one God and Father of all (Eph. 4 : 4-6). It is only to be expected that the exposition of such fellowship among believers should be followed up by exhortations to manifest it openly. It cannot but be that those who are thus intimately connected with one another should show deep interest in each other (cf. Phil. 2, 1 et seq.). They are so thoroughly bound up in common interest, that if one suffer, all suffer with him ; and if one be honoured, all rejoice (1 Cor. 12, 26). Like partners in a wordly concern, they cannot afford to have jealousies, but must work together with one mind and heart, pulling together and helping one another.

III. This brings us to the consideration of the third use of "Koinonia," as applied to the outward manifestation, in various ways, of this fellowship or community of interest. Thus, in Rom. 15, 26 and 2 Cor. 9, 13, Paul speaks approvingly of the "*contribution*" or "liberal *distribution*" to the poor among the saints ; and in Heb. 13, 16, he urges them not to forget to "*communicate.*" In all three cases he uses the word "Koinonia." This suggests a beautiful view of alms-giving to fellow-believers in Jesus. We ought not to say that aught of the things we possess is our own ; but they are given to us of God in trust to be used for the promotion of our common interests in Christ Jesus. And therefore we must have a care one for another.

Again, in Phil. 1-5, we find the apostle filled with joy "for their *fellowship* ('Koinonia') in the Gospel :" their entire accord and unanimous action with him : their coöperation in the widest sense : their participation with him in sympathy, in suffering, in active labour and in many other ways (cf. v. 7). It was a well-tried fellowship of faith and love (see ch. 4 : 10, 16, 18) : the outward action on definite objects of the inward fellowship in the Gospel. We have another in Gal. 2 : 9, where James and Cephas and John give Paul and Barnabas the right hands of *fellowship* ("Koinonia"), that the two last-named should go unto the heathen, and the first three unto the circumcision. Seeing the power of God manifested in both Peter and Paul, the apostles became persuaded of the equal divine vocation of each ; and they divided the work according to this two-fold vocation. But while there was a division of labour, it was in a consciousness that it was a common work that they were doing ; and therefore they gave right hands of *fellowship*. This is a very good illustration of the fellowship in aim that ought to characterize us : a fellowship which will not lead to all doing one work or to dead uniformity, but to divergence of activity as wide as the diversity of gifts and opportunities, yet to activity which, with all its diversity, will be distinctly and markedly coöperative.

Thus we see that fellowship (or "Koinonia") in Scripture is represented as existing between believers and the Father and the Son, and thus among believers themselves : "such an identification of interests, aims, and hopes, that the good of one is the good of the rest ; the loss of one is the loss of the rest." And this fellowship is not a speculative thing merely, but a practical reality, finding its expression in outward acts of care for and co-operation with one another. This is the fellowship to which we are told that the early Christians constantly attended. And we fancy that these early believers would use all possible means to promote this fellowship—to realize it and bring it into active operation. Such passages as Col. 3, 16 ; 1 Thess. 5, 11 ; Heb. 3, 13 ; 10 : 24, 25 ; James 5, 16 ; and many more, show that they were in the habit of talking together about God's work, and sharing each the other's joyous or sad experience in their participation in Christ's conflict against sin, and helping and comforting and encouraging one another.

Nay more, we fancy, from the terms of Acts 2 : 42, that they used to meet together deliberately for that purpose. We know that they met together for the apostles' doctrine or teaching ; we know that they met for the breaking of bread ; and we know that they met for prayer ; and therefore, as this *fellowship* is mentioned along with these three as the four things to which they regularly attended, we conclude that they met regularly and definitely for fellowship. Be this as it may, we cannot but believe that the Fellowship Meeting very much reflects and tends greatly to promote Scriptural fellowship.

Mr. Wesley's description of the origin of these meetings, in the revival of religion in which it pleased God so much to use him, shows that two great features of Scriptural fellowship lay at the root of them. They originated in the division of the members into little companies of twelve each, with a view to raise the funds necessary for carrying on the Lord's work by light weekly contributions. The leaders of the classes (as the elder and more experienced brethren who looked after these little companies were called) naturally noticed the behaviour of those whom they saw weekly. And this being pointed out to Mr. Wesley, he desired that it should be regularly done. Thus, a system of kindly oversight and care grew out of the other. And as, owing to many circumstances, visitation was in many cases impossible, the "class" was appointed to meet weekly at the house of the leader or one of the members. Thus they began to meet regularly with a view to contribute to the poor and to the work of the Lord, to consult for the carrying on of the work, to state difficulties or troubles, to obtain or give advice or aid, to pray together, to encourage one another, and to help one another to walk with God. And "many," says Mr. Wesley, "now happily experienced that Christian "fellowship of which they had not so much as an "idea before. They began to 'bear one another's "burdens' and naturally 'to care for each other.' "As they had daily a more intimate acquaintance "with, so they had a more endeared affection for, one "another." (See Porter's Compendium of Methodism pp. 47 and 459, and Stevens's History of Methodism p. 453). We do think that meetings such as these, carried out with a single eye to the promotion of the objects we have mentioned, and others of a kindred character, are in accordance with the practice of the early Church, and with the oft-repeated instructions of the Holy Spirit in the Scriptures ; and we therefore believe that they are of the highest benefit to the souls of the brethren, that they tend greatly to advance the cause of Christ, and that they are well-pleasing to our loving Saviour. We therefore earnestly commend them to Christians, urging that, for the sake of one's own soul and of his brethren's, no one ought to neglect such meetings. (Heb. x. 24, 25.)

A. H. L. F.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR FRIEND,—I cannot read over the addresses given at the anniversary meetings held in England during May last, without the thought of those words recorded by the Holy Ghost in Luke ii. 34,35 verses, recurring very forcib'y to my mind : "Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against" * * * * "that the thoughts of many hearts may be revealed." So, in juxtaposition I read in the *Christian* publication of 1st June 1876 : "the thoughts of many hearts revealed." Some of the workers in our Blessed Master's vineyard, testify to the increasing power of the Gospel, the fertility of the little "grain of mustard seed," but there is one brother who takes a gloomy view of matters ; he seems to be like Peter on the waves, who, owing to the action of the waves and mists on that tempest-tossed lake, had concealed from his view the person of our Divine Lord. Ocular demonstration no longer existing, Peter's faith failed him. Our brother draws from various conclusions the opinion, "I think you may date from that day the beginning of the end of our missionary enterprise. I do not say that our missionary societies won't go on for a time. Machinery does not stop all at once when you have shut off the steam : nor do missionary societies. But they will stop. Nevertheless he," &c. &c. Now, I ask, is missionary enterprize of God ? Can Satan work against himself ? I say undoubtedly missionary work in the Gospel of the grace of God, is of God, and ye cannot overthrow it, lest haply ye be found to fight against God. Acts v. 39. Christ was manifested to destroy the works of darkness ; to reëstablish the beautiful things of the earth, which had become foul through man's sin. It is written—"How beautiful upon the mountains are the feet of him *that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation* ; that saith unto Zion, *Thy God reigneth.*" This office hath our Lord bequeathed to *all* His followers.

The "mists and waves," in the case of our brother, are "unbelief and the alarming growth of infidelity ;" but, if all the powers of Satan, the world, and the myrmidons of hell, fight against missionary work in the "TRUTH," they cannot overthrow it. Is it possible that Satan, the Commander-in-Chief of the army of infidels, sceptics &c. &c., will cease from his tactics ? Is it possible that his chief of the staff, Unbelief, will slacken his work for the advancement of the Master's Kingdom ? Is it possible that the world will cease to strengthen the hands of its allies, and thus the triple powers lie quiescent, while the blood-stained banner of the cross is gaining fresh victories over the universe ?

It is impossible, for when Christ's little band of workers redouble their efforts in prayer, work with increasing love and ardour, then be sure the enemy will come in like a mighty flood. So it is in the present day ; we live in an age of activity. People do more work in three days than their forefathers in five. But coëval with this increase of secular labour there is an increment of work in the Lord's vineyard.

Let us not be deceived, we all sympathise with our brother in so far that there will be always a fearful falling off in the numbers of those who profess to believe ; and this must be the case till the King of kings appears to claim His own, and finally wrests it from the present usurper who reigns over men's hearts. Every Christian is now in an enemy's country fighting inch by inch, and one of the subtle tactics of the enemy in the present age is, that he is a very tame and docile lion. Satan has discovered that persecution does not pay, that believers burnish up their weapons, the "sword of the Spirit," by prayer in such times ; they look to their armour ; and so clothed and armed, they are "strong in the Lord and in the power of his might." But now the enemy, in lamb's clothing, comes into the Church even as our dear friend Brother Moody said, "The world is come into the Church, and they have shaken hands." It is therefore all the more needful that every Christian should be on guard, and in no times more than the present do the words apply,—"Be watchful and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent."

That is the point : "received and heard." It was a cheering cry in that battle-field which was to decide the peace of nations, "Up, guards, and at them !" So let each Christian warrior, equipped with the whole armour of God, encourage the brethren with the cry, "Up, soldiers of Christ !" and attack the enemy in the strongholds of unbelief, &c. Let all who fight for the Lord examine themselves ; find out each his or her weak point. "Be watchful and strengthen the things which remain." Carry *everything* to Jesus.

The Church of Christ is described as a "garden enclosed," and so it will be during the time the Lord of the vineyard is away ; but fear not, little flock—and why ? for it is your Father's good pleasure to give you the kingdom. The "little grain of mustard seed" is gradually, but surely, growing into the "great tree," and the God of heaven is setting up a kingdom which shall never be destroyed, and the kingdom *shall not* be left to other people, but it shall break in pieces and consume all those kingdoms, and "it shall shall stand for ever"—yea, in spite of all the powers of darkness, unbelief, etc. etc. The kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ.

I fully believe that if the missionary societies and their servants, who faithfully preach the Gospel of our Lord and Saviour Jesus Christ, were removed *now*, the Lord would raise up witnesses for Himself. When the people of Israel murmured and rebelled, so that even Moses and Aaron appeared to be paralysed, the faithful Caleb and his colleague, the bold Joshua witnessed for the Lord, though at the peril of being stoned to death. For over four centuries the dark dense cloud of uncertainty hung over the Jewish sanctuary, when suddenly an old man and aged woman's departing hours were lighted up by rays from the Light of the world, the Sun of righteousness. Thus God has never left himself without witnesses for the truth.

Praise the Lord evermore for the glorious Gospel of our Lord and Saviour Jesus Christ. It will never become effete. Earthly kingdoms have crumbled and shall continue to do so ; the powers of mighty kings and despots have faded as a leaf ; the most learned and powerful works of men shall mingle with the dust of ages ; the triumphant scoff and laughter of infidels shall be turned into wailings, if they know not the "time of their visitation," and the fruit of unbelief shall be "as the grass" upon the housetops, for "woe unto them that are wise in their own eyes, and prudent in their own sight. Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as bitterness, and their blossom shall go up as dust, because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." But the WORD OF THE LORD endureth for ever, and this is the word which by the Gospel is preached unto you.

Roman emperors and heathen philosophers, kings and councillors, the mighty of the earth in power and intellect, have tried to check the progress of the Gospel, but the religion of the Babe of Bethlehem, the rejected Nazarene—He who was content for our sakes to be laid in his humble cradle amongst the beasts of creation, and to die an ignominious de

for whosoever believeth on Him—I say his religion has spread like (to use a feeble type) the fire kindled by a small spark, over vast jungle ranges, throughout the civilized world.

Brothers and sisters in Christ, despair not. Thank God and take courage. Your predecessors have laid up many a Juggernauth car, and caused, through the mighty working of the Holy Spirit, the roll of their wheels to cease, and in spite of the "theology of man's wisdom." If God is with you, you shall still "drive the wheels of the mighty work of evangelization," until the powers arrayed against you shall be "as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney."

Remember, in the Mutiny, a young officer, who was sent in command of a small detachment to rejoin his regiment, missed his way, and, it is said, he attacked some rebel forts with his small band, successfully taking them. So solitary labourers in the Gospel mission field, you have a stronger One than that officer's detachment with you, for the battle is the Lord's, and God is with you, Jesus, Jehovah, our Blessed Emmanuel.

Finally, my brothers and sisters in Christ, with love, I exhort all to pray more earnestly, without ceasing, to study the Word by the light and guidance of the Holy Spirit, and to remember the words of the apostle Paul, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Preach the Gospel with all simplicity, earnestness and truth, and love the Gospel; then will God bless and honor His own word.

I write these words, asking your prayers, that I may be made more humble, more Christ-like; grow in love and the knowledge of our Blessed Lord day by day, to whom be glory and honour and dominion evermore to the praise of God the Father.

A BROTHER IN CHRIST.

Epitome of News.

Saturday, August 19.

Bombay Gazette: "According to the prospective Budget for the current financial year, a loss of £2,400,000 was anticipated to arise from the low rate of exchange. In the brief space that has since intervened, this forecast has been alarmingly falsified, and there is much reason to apprehend that the loss of revenue under this one heading alone will be not far from double the estimated amount."

—Simla, 18th; Reuter's telegram: "A proclamation, signed by the Viceroy, appears in a *Gazette Extraordinary* to-day, to which are appended the titles of the Act and a proclamation by the Queen taking the title of *Indiae Imperatrix*, notifying that an Imperial assemblage will be held at Delhi on the first of January next, for the purpose of proclaiming to the Queen's subjects throughout India, the gracious sentiments which have induced the Queen to make an addition to her title specially to mark her interest in this great dependency of her crown and her confidence in the loyalty and affection of the princes and peoples of India.

"The governors, lieutenant-governors, heads of administrations, princes, chiefs and nobles from all parts of India, will be invited. Orders in council will be issued suitable to the historical importance of the occasion, which it is expected will be met by public rejoicings and demonstrations of loyalty.

"It is reported that the assemblage will be a very grand affair. Between ten and fifteen thousand British and native troops, moving in the course of relief, will be present. The Viceroy will make a public entry into Delhi the day after Christmas, and all public offices will close for one week."

—A Simla correspondent: "Lord Lytton's slip over the khud was really a more serious fall than first accounts will have led you to suppose. The fact was that his Lordship's horse shied at some workmen at a narrow part of the road between Mushobra and Mahassu, and went over the side, Lord Lytton falling—fortunately clear of his horse, but fully a hundred feet down, before he was stopped by a tree. The khud was not absolutely a precipice just at this point, as it is for a great part of the way; or such an accident could only have had one termination. But the whole incident is described by those who saw it, as a frightful sight, and his Lordship's escape as almost miraculous. He did escape, however, without a scratch, was able to scramble up, mount another horse, and continue his ride to Theog, as if nothing had happened. The horse, too, was nearly unhurt, though the workmen had to cut him a road before he could be got up again."

—*Indian Statesman*: "Three hundred a year dead or alive" has hitherto been the cynical summing up of the advantages of marriage with a member of the Indian Civil Service. It appears that Bombay civilians will for the future improve upon these conditions, and take a higher stand in the matrimonial market than their brethren of either of the other presidencies. Owing to the flourishing state of the Widows' Fund, it is proposed that £400, instead of £300, a year shall be the pension of all widows who come on to the fund after the 1st of July 1876."

Monday, August 21.

—Home paper: "The Baroness Burdett-Coutts has organized a movement among English women, the object of which is to discountenance, and as far as possible render odious, the use of bird-feather ornaments. There is no woman deserving of the name who in view of such facts as this lady has revealed through the English press, would not regard with abhorrence the continuance of this feature in the present style of ladies' hats. So expensive has this traffic become, that at a single sale in London in the month of February, there were disposed of no fewer than 15,574 humming-birds alone, while of parrots there were 25,000 and of kingfishers 17,000, together with 10,000 aigrettes made of the feathers of a variety of other birds. As this was but one day's sale, the wholesale destruction of these beautiful creatures, that is constantly going on, to supply the demands of fashion in Europe and America, may be imagined. Hundreds of agents are employed throughout the world in collecting birds of the brightest plumage for the wholesale dealers in London, Paris, New York, and other centres of the trade, and so great has been the slaughter of the most beautiful and rarest birds, that it is feared that several varieties will become extinct."

—*Deccan Herald*: "Mrs. Beaumont's Bazaar has been, we are very happy to say, a great success. We are informed that more than three thousand rupees have been realized by the sale."

—A Hindoo girl aged 14 was frightfully hacked by a Hindoo man for the sake of her ornaments, near the Byculla haystacks. It is feared she will not survive. The man has been arrested.

—A trial trip of a new engine, to which were attached two saloon carriages, was made on the 8th instant on the New Indus Valley State Railway. The train ran from Kotree to Saun, a distance of 54 miles. The line was found to be in excellent condition; the last 32 miles had never before been run over.

—There has been another Moplah riot near Calicut. Five men were seriously wounded.

Tuesday, August 22.

—*Times of India*: "Gunner William Ball, F 11th R. A., stationed at Saugor, was committed on the 16th for trial by the Commissioner of Jubbulpore, for causing hurt under section 323, by killing a punka cooly with a diseased spleen. Bail has been accepted."

—Same: "The compositors in the *Indian Statesman* office yesterday refused to work unless their arrears of four months' wages were paid to them. The Official Assignee and the manager of the *Indian Statesman* endeavoured to persuade them not to take a course which would cause the death of the paper, but the compositors were inexorable. They insisted on their wages being paid down at once, which the Official Assignee, who is now in charge of the paper, could not do, as that would prejudice the other creditors of the paper. When the compositors grew firm and resolute in their determination, a contractor was sent for, who undertook to print the paper for Rs. 750 per month. Before Damodhur Mullajee, the contractor, could bring the men on strike to terms, two of the Parsee compositors set upon and belaboured him with their fists. The contractor felt himself unable to cope with the difficulties of the situation and consequently withdrew from the arrangement he had partially entered into."

—The *Bombay Gazette* concludes a long article on Bishop Coplestone's action, with the following words: "The Bishop of Bombay has told us that 'a formal wrong decision' upon this controversy in Ceylon may 'cause evils which will not be confined to a single diocese or province.' We agree with him. But we view with considerable apprehension the opinion that he has 'an unquestionable right' to control missionary effort; that that principle must be 'firmly maintained;' and that all he is bound to do is to 'exercise great caution and to show most tender consideration' in resuming this portion of his episcopal power. Let us hope that before the Bishop attempts to cautiously and tenderly resume his unquestionable right, the Ceylon dispute will have elicited an authoritative declaration that no Indian bishop has any such right, either by his letters patent or by the ecclesiastical laws of England; and further that the exercise by a bishop of the control claimed, is directly opposed to formal enactments of the crown."

—The *Straits Times* of the 26th July announces that the Batavia cable is restored and is in working order. The steamer Moon has been chartered to run between Benjoewangie and Port Darwin, for the purpose of taking messages for Australia. She arrived at Benjoewangie on the evening of the 28th July with dates to 20th July, and she was to leave again for Port Darwin in two or three days; the passage is 90 hours. It is, however, hoped that the Edinburgh, which picked up the cable on the 10th July, and spoke to the telegraph office at Port Darwin, but has not since been heard from, will succeed in restoring the direct Australian cable very shortly.

Wednesday, August 23.

—Ahmedabad, 19th: "A great gloom has been cast over the station, by the very sudden death from cholera of Mrs. Cruickshank, wife of Captain Cruickshank, R.E., Executive Engineer. She was taken ill yesterday morning, and died about eight in the evening. The attack was so unexpected, that the evening before her death she was playing badminton."

—*Deccan Herald*: "We are sorry to learn that Mr. H. B. Boswell, C. S., Collector and Magistrate at Ahmednugger, is about to retire from the service. Mr. Boswell has been much respected at all the stations of which he has had charge. The people of Satara still speak of Mr. and Mrs. Boswell as great benefactors, and a correspondent, writing from thence, says that it is with great regret that they learn that they will not see him again."

—*Times of India*; Coconada, 19th: The British India steam-ship Malacca, bound from Galle to Calcutta, is a total wreck a few miles northwards. It is rumoured that seven lives have been lost.

—The loss of the British ship Monarch is at last confirmed by a report from the Sir Carcoon to the Acting Collector of Salt Revenue, Bombay. He states that part of a jolly-boat has been washed ashore on the coast bearing the name, "Monarch—London."

Thursday, August 24.

—Major-General Maclagan, in an interesting paper read before the Asiatic Society in Calcutta on Early Asiatic Fire Weapons, declares that the mysterious Greek fire, which has so vexed the souls of military students, was nothing but petroleum.

—*Madras Athenæum*: "No one can be surprised that even churchmen are petitioning for disestablishment. If the State legalises and protects ecclesiastical despotism, and the imposition of a system of doctrine and worship which the majority of the people detest, the sooner such protection is withdrawn, the better, that the people may be free to deal with it themselves. The benefits of an establishment can never compensate the presence of intolerable evils. The State can neither support nor tolerate that which is itself intolerant, and hostile to all freedom. It cannot throw its shield over an ecclesiastical party which is resolved to destroy all other. And as we fear, the spirit which animates Bishop Coplestone, is not confined to himself, we doubt whether the disestablishment which begins in Ceylon will end there."

—From 1850 to the end of 1874 the number of telegraphic cables, actually submerged, was 206, representing a length of about 49,000 miles. Of these 206 cables, 61 have ceased to be of any use, and 145 are still working. In 1850 and 1851, but two submarine cables were laid down. In 1852 and 1853 eight cables were laid; in 1854 seven; in 1855 nine; in 1856 and 1857 one each year; in 1858 five; in 1859 thirteen; in 1860 twelve; in 1861 one; in 1862 two; in 1863 one; in 1864 six; in 1865 three; in 1866 ten; in 1867 seven; in 1868 two; in 1869 seventeen; in 1870 twenty-seven; in 1871, twenty-six; in 1873 fourteen; and in 1874 thirteen.

—X. in the *Times of India*: "Let me venture to recommend the scholarly and dispassionate work of the Rev. Dr. G. A. Jacob, late head-master of Christ's Hospital, entitled 'The Ecclesiastical Polity of the New Testament.' Since Archbishop Whately's 'Kingdom of Christ,' no such thorough treatment and candid examination of Church questions has appeared. Speaking of the Episcopate, he says that 'in the modern acceptation of the term, and as a distinct clerical order, it does not appear in the New Testament, but was gradually introduced and extended throughout the Church at a later period. Timothy at Ephesus, and Titus in Crete, are never called bishops, or any other name which might indicate a special order or ecclesiastical office; their commission was evidently an exceptional and temporary charge, to meet some peculiar wants in those places during

the necessary absence of St. Paul. There is evidence of the most satisfactory kind, because unintentional, to the effect that episcopacy was established in different churches after the decease of the apostles who founded them, and at different times.'

"Again he says, 'The custom of the Church, rather than any ordinance of the Lord, made bishops greater than the rest.' Dr. Jacob attributes the idea of a priesthood in the Christian Church, to the combined leaven of Jewish and of Pagan influences; and in this he differs from Professor Lightfoot, who attributes it exclusively to Pagan influence. Tertullian is the first Christian author by whom the Church ministry is directly asserted to be a priesthood. Dr. Jacob undertakes to prove the proposition—'That, according to Scripture truth, the Christian ministry is not a priesthood, and Christian ministers are not priests, are not invested with any sacerdotal powers, and have no sacerdotal functions to perform.' The proof is wrought out in detail, with great amplitude of evidence, acuteness of argument, and to an irresistible conclusion."

—Home paper: "Dore's picture of 'Our Lord's entry into Jerusalem' is now on view. The execution seems rather slovenly, as well it may, seeing that the enormous size of the canvas would have necessitated the labour of a lifetime to cover it with conscientious work. It measures 30 feet by 20 feet, and contains 180 figures of life size."

—A few months ago the Japanese Government issued the following proclamation:—"It is hereby notified that up to the present time the first and sixth days have been observed in Government offices as days of rest. But from the 1st of April next, all Government offices will be closed on Sunday, and will be open only until noon on Saturday."

—Mr. Dall, the Unitarian missionary in Calcutta, who joined the Brahmists some time ago, though repeatedly and severely snubbed by them, has now sunk so low that he goes about pandering to the native opposition to Christ, by teaching that Christ was a sinner.

—V. replying to P. in the *Chr. Intelligencer*: "The offerings of the Old Testament were not 'sacrifices because they prospectively showed forth the one great sacrifice of Christ.' They were *in their nature* sacrifices, and because they were sacrifices, they showed forth the one great sacrifice of Christ."

—A strange dying wish is recorded in the *Englishman* of July 13th—that of the unhappy man who was executed at the Alipore Jail, Calcutta, on July 11th. "A little before 6 o'clock, the murderer was taken out of his cell to the place of execution. He walked along with a pretty firm step and seemed quite prepared to meet his fate. He expressed no wish with regard to his corpse, and left the jail authorities to deal with it as they thought best, being, we understand, tired of repeated applications to his relatives, all of whom discarded him the moment the sentence of death had been pronounced on him. But while his hands were being fastened, and immediately before the rope was put round his neck, he expressed a somewhat extraordinary desire—that of *eating the dust from the feet of a Brahmin.*" Such is Hinduism! This is the instinct strongest in death with a Hindu sinner.

—The Centennial Commissioners decided by a vote of 30 to 9 to continue the present policy of Sabbath observance in the grounds of the Exhibition. This is a great triumph, for there was a great effort to defeat it.

Friday, August 25.

—Exchange is at 1s. 8d.

—The str. Khiva, with English mails, left Aden Wednesday, 9 p. m.

—Deaths last week, 412. The deaths are about 25 per cent. above the average, owing in part, we suppose, to the presence of cholera.

—Our rain-fall is considerably below the average.

—*Times of India*; Constantinople: "The true reason of the abandonment of the projected constitution lies in the precarious state of the Sultan's health. Murad V. has always been somewhat addicted to stimulants, and during the month of his imprisonment, which preceded the dethronement of Abdul Aziz, he resorted to them with injudicious, though perhaps excusable, freedom, in order to bear the better the strain upon his nervous system caused by hourly apprehension of receiving his death warrant. His health was much shattered by this course of life, and the shock of the event attending his elevation to the throne, the suicide of the uncle, and the assassination of the ministers, told very severely upon him. On ascending the throne he gave up stimulants altogether, and brought on, as a natural consequence, *delirium tremens*, which has not yielded to treatment, as was hoped, but leaves Murad with partial paralysis of the brain. The medical opinion is that he cannot live many weeks, and the Cabinet is shaping its course in view of his decease. The next heir is Abdul Hamid Effendi, a man of strong will and conservative tendencies, who would hear of no limitation of the despotism."

Same; London: "Dr. Samuel Butcher, Protestant Bishop of Meath, committed suicide on Saturday, while labouring under a temporary depression of spirits. He had strength enough, left after he was discovered with his throat cut, to write upon a piece of paper the single word "Mad," and though he was unable to speak, a look of intense relief came over his face when his friends signified to him that they understood him. Dr. Butcher was an able and eloquent prelate, and as a classical scholar held a very high rank among his contemporaries." One of the symptoms of disease, and of which the Bishop himself complained, was a pressure of blood to the head, and the instant relief and return of reason after the artery was severed and blood escaped, together with the fact that on the morning of the occurrence, and throughout his entire illness, he was perfectly collected and hopeful, show how sudden and purely physical was the attack which temporarily deprived him of reason, and how absolutely unpremeditated was the act."

—Dhondoo Nana has been committed to take his trial for defalcations amounting to many thousand rupees.

—Jeitha Ramchund is accused of the murder of a Hindoo boy, found drowned in the Mombadevi tank. This was a murder committed for the sake of ornaments.

—*Overland Mail*, August 4th: The Turks suffered a severe defeat on July 28 at Urbitza, from the Montenegrins, which has revived the chances of the Servian army.

Mukhtar Pasha's army is said to have been almost annihilated by the Montenegrins under Prince Nikita.

The Barbadoes riots and the action of Governor Hennessy have been considered in Parliament. The Government support the Governor.

Lord Hartington's protest against the Education Bill has been rejected by 182 votes to 120.

Lord Hartington received a deputation of Liberals on Aug. 2, who urged him to vigorously oppose the Government Education Bill as re-actionary.

—A special correspondent of the *Figaro* alleges that he has seen Peroutchitza, a Christian village of 350 houses, between Philippopoli and Pazarchyk. Of this village, one of the most flourishing in Bulgaria, not a wall is standing, and of its 2,000 inhabitants, there only remain 150 old people and children.

"Not an able-bodied man or woman is left. All the men have been killed, and all the women who escaped the massacre have been led into slavery beyond the Balkans by the Christian renegades, more ferocious than the Mussulmans themselves, who hastened to the prey. The children, who wandered abandoned about the country, have been taken and sold at an average price of 50 piastres, rather more than 11*f.*; the little girls, those who were pretty, have been taken to Constantinople to be disposed of in the secret markets, which still exist."

I pass by what the writer reports on the authority of others as to 120 villages having been served in the same way, and will notice only what he asserts he has himself seen. Speaking of the prisoners at Philippopoli, he says:—"There are still 1,200 of them. They have been scattered about, a strong chain running from one to the other, and being fastened to the wall at intervals. Their whole food consists of 16 centimes' worth of bread. They have never been allowed to change their linen, and live amid great filth. Relatives bring them a little food, and are then sometimes chained with the others. The fact occurred during my stay. A woman in tears came to complain at the Consulate of her second son having been kept with an elder one, to whom he had gone to take a little food begged in the town. The Governor has firmly refused to let the consuls visit these improvised prisons."

—Amongst the deaths recorded this week are:—Admiral F. W. Pennell; Bishop of Meath; Lady Augusta Fitz-Clarence; Col. H. T. Vincent, Bo. S.C.; Major-Gen. R. T. Sandeman, I.A., retired; Major W. G. Brown, late Royal Scots; Major-Gen. W. S. Aslett. R.M.L.I.; Mr. W. W. Poingdestre, C.E., late of Ceylon; and Mr. G. Todd, late B.C.S.

—At the sitting of the Wesleyan Conference of Nottingham, on July 28, a letter was read from Canon Morse inviting the Conference to attend a special service in the parish church. A reply was forwarded to the canon, stating that while it would not be possible for the Conference to attend in a corporate capacity, many of its members would individually feel it a pleasure and a privilege to be present. The invitation was accepted by about 200 ministers, and upwards of a hundred afterwards took tea at Canon Morse's house. At the sitting of the Conference on July 31, a deputation of the Nonconformist ministers of Nottingham was received, and on Aug. 1, the work of superannuating ministers was gone through. In the later proceedings, it appeared that the present number of members was 372,538, being a net increase of 14,876, with 33,228 on trial for membership. During the past year there had been in the society 5,642 deaths, and the new members numbered 53,277.

—Miles of railway in operation in the United States (1875), 71,759.

—Some preachers of the Gospel in Nassick, have been assaulted. The offenders have been fined, as I learn from a letter in the *Dnyanodaya*.

Miscellany.

—W. Hay M. H. Aitken:

I remember on one occasion conducting a meeting in Liverpool, and at the close of the service I had some conversation with a miserable woman whose career had been one of sin, and whose appearance clearly said so. She seemed as hardened as ever she could be. I said to her, "Do you feel yourself a sinner?" Her reply immediately was, "I don't know that I am!" "I suppose I am like other people." "I don't feel spiritually very bad." These were her replies to various queries. "But do you not feel that you are a sinner?" "I do not see how, I am." She spoke the truth. She had not learned to conceal it by any sophistry. I found that, outwardly at least, there was hardly a sin that this woman had not committed; yet she could say, "I suppose I am like other people—I do not feel myself a sinner."

A friend of mine was visiting a dying carter, and my friend said to him, "Do you feel yourself a sinner?" The man's reply was, "I do not know that I am so bad." "But do you not feel that you are a sinner?" "I do not know that I am." "Now, we must get that point settled. Let me ask you a few questions. Have you ever taken a drop too much?" "Well, fellows like me are like enough to do that now and then, out as they are in all weathers and all kinds of company." "Well, I am not asking you for excuses. My question is, Have you done it?" "Yes, I have." "Have you ever sworn? Have you ever cursed, and taken God's name in vain?" "Well, we carters are a rough lot and a man's temper sometimes gets the better of him." "Stop, stop! I am not asking you about the roughness of you lot; I am asking you, have you ever sworn? You admit that you have. Did you ever break the Sabbath?" "Well, I think if a man has his horses to look after——" "*Stop! Here are three things—drunkenness, profane swearing, and Sabbath-breaking.* Now, the sooner you take your place as a sinner the better. It is of no use your saying that you are not one."

Now, I say the same to those I am now addressing. You may say that those of whom I have told you were poor, ignorant people. Well, how is it with you? Can any one of you be convicted by your own neighbours of these sins, yet say at the same time, I am not guilty? Oh, let us take our true place, let us see ourselves as God sees us! This self-deception is not confined to the ignorant. I would it were so. I have found the same spirit of self-righteousness existing among men and women who regularly go to church, and who from their youth up have been familiar with Bible truth. Their denial of sin does not always come up in this rough way. They will tell you, "In saying that I am a sinner I mean no more than that I do not profess to be a saint." If there is no deeper sense of shame than this, let me tell you any one who speaks like this is playing tricks with God's truth. There is a blind before his eyes, so that he does not see. The very confession of sin which some people make, is being perverted by the enemy of souls, who is lulling them into a stupor. If a man were honestly to say, "I do not believe myself a sinner," there would be some exercise of thought required. He would have to think about it, and this thinking would bring him to recall certain circumstances of his life. He would remember sin after sin. There would be some hope of such a man. But when we find a man saying lightly, "I am a sinner like everybody else," I do not know any one who is more under the thraldom of sin. Only think of it! Going on grieving the Holy Spirit, and sinning, and yet you say, like Israel, "I am not polluted!"

Selections.

THE LATE MR. HENRY BEWLEY.

In our last number we recorded the falling asleep in Christ of Mr. Henry Bewley, of Willow Park, and expressed the conviction that the deep sorrow we felt in the removal from our midst of that beloved and honoured servant of God would be similarly felt by many thousands elsewhere. We have since then heard from various quarters that this is indeed so, while on every hand they glorify God for the precious life that has passed from us to the rest and reward above.

Quite sure are we that particulars of the life and labours of this our departed friend and brother will be looked for with deep interest, and, God willing, we purpose, as early as possible, to furnish a more lengthened account thereof; but, in the meanwhile, as a testimony to the everlasting love and faithfulness of Him, who, having loved His own, loves them to the end, a few of the sentences, taken down during the last two days of His servant's life on earth, are now recorded to the praise of the glory of His grace. Christians will read these testimonies with delight and profit, while unconverted readers might well "come," as another has said, "and see how a Christian can die."

DYING TESTIMONIES.

"Amazing grace! Oh, the depths of the riches of His love and grace!

Lord Jesus, are we one with Thee?
Oh height, oh depth of love"

"I would say to all of every sect and denomination, let it be Christ first, and the church second."

"I am speaking (as if I were) on the confines of both worlds. It is a relief to speak out the words as they come to my mind."

"He hath given His Son for us, and with Him all the wealth of the universe. The Gospel is the best thing in heaven for the worst thing on earth."

"I'll give you a problem to solve—What are the exceeding riches of His grace? God may be working out every day of your life that one problem which all your mathematics cannot solve—the exceeding riches of His grace. I would say to you all, 'Turn life to a manifold better account than I have done.'"

When his pillow was being settled: "This is not the only pillow that I have. That sweet hymn, 'Pillow of the weary soul.' There is a pillow softer than this, 'Soft as downy pillows are.' He is a Rock, and is a thousand times softer than the downy pillows. Let us thank Him for this.

"I grudge spending my time in sleep. I like to spend the last few moments in speaking of Jesus, and telling the very little that I know of Him. I might be ashamed after all the privileges I have had. Oh, what a poor use I have made of them."

"Don't rob the Lord of a few minutes every morning. Meditate on the Scriptures—the Word itself. Meditate on it in the calmness of a waiting spirit. This is my Quakerism. The Lord make it a great blessing to the Friends. As I said to Lord C——, 'the eating of the words,' that they may be joy in the heart of each. The more we feed upon this, the sweeter it will be to us. We should read it as a duty and a blessed occupation. It should not be done in a formal way."

"Now it is all love, all praise. 'My Jesus hath done all things well.' They don't say in Heaven, 'I am sick;' I never in my life had such happy moments as now. I hardly know in which world I am, but I know which world I belong to. I never loved His people more than now."

"I am in peace, sweet peace."

"How sweet it is, oh how sweet; there is nothing more sweet than just to be passive in His hands, and know no will but His."

"Oh, to lie passive in His arms, His loving arms. 'My name from the palm of His hands eternity will not erase.'"

"Nothing is trifling connected with the Name of Christ."

In settling his pillow: "Put my face up, Jesus looked up. When I awoke in the night, I did not know whether I was in the body or out of it."

"My last day will be the happiest day of my life."

Showing much emotion while speaking, the Doctor said, "Now be calm." Calm! I am as calm as the surface of that looking-glass. Are the angels calm? Will you be calm when you see Jesus?"

"Those wounded feet! Who will kiss them first? If there is a contest in heaven as to who shall kiss them first, I will join in it."

"It is because God is holy that we shall be infinitely happy. If you had fifty hearts it would be too little for Him."

"I am a wonder to myself; a few minutes ago weak as water, but thinking of Jesus and speaking of Him has strengthened me and given me a gift. Eternity is too short to utter all His praise."

"I cannot spend my days better than in speaking of Jesus the Bridegroom."

Alluding to food not suiting Him—"I can receive heavenly things, but earthly things don't suit me now. I cannot take the meat or food of earth or the water of earth. Oh, what will it be to drink the water of life—the crystal stream?"

God has come down and tabernacled with men. God manifested Himself, not only in the fullness of His grace, but of His very glory, that this earth, where sin has triumphed, may be made fit for His presence and filled with His glory. The moral glory, it may be true, but I believe it is more. It is the glory which Paul saw on the way to Damascus. A glory which would wither us up if we were not in His presence. He prepares a place for us. Oh, what a glorious place it must be. Eighteen hundred years to be preparing the place, and then preparing us for that place."

"It is in this little word 'Father,' in this dispensation, that God delights to manifest Himself. The Father's love! Oh, the love of our heavenly Father, to give His Son to bear the curse for me and for you. He drank the dregs of the wrath of God for us, that everlasting joy might never fail. Eternity! eternity! I would like you to be an enthusiast. If you are not thoroughly in earnest you are a fool; for if these things are true, they are everything; if not, they are nothing but fables."

"My love flows out towards all the saints of God."

"The death of the Christian is but falling into the arms of a Father—into the arms of God. Oh, to dwell more on these things, and learn a little of their unfathomableness."

"Jesus is the pillow of rest—perfect, perfect peace."

On laying a crimson dressing-gown, trimmed with *black*, over him, his eye caught the black braid, and he said: "Take away that black thing; put nothing on but white—*white* is the colour that becomes us when, as victors, we are leaving this world."

"Peace, peace! yes, perfect peace through the blood of the Lamb."

"Yes, Lord, I come. Yes, Lord, I am coming to thee."

"Jesus. All comprised in that one word; what He *is*, and what He *has done*. Jesus."

"What a sweet word, 'Asleep in Jesus.' Asleep till the resurrection morning. Jesus, I am coming—I am coming to thee. My Lord, my God."

On one of the family remarking, "Jesus is close beside thee." "Yes," he said; "but I have Him even closer than that mystically. Lord Jesus are we *one* with Thee? But we are so carnal still, we cannot realize it. Wondrous! Wondrous!"

"The messenger is coming. I am gradually, gently, withdrawing from you."

"Better, far better to depart and be with Christ. I shall know it very, very soon."

"Lay my hand on my Bible; here I rest all my hope."

"The ship is entering into harbour in full sail, in full assurance of hope. The little bark may be small, but it has a precious cargo. Jesus only."

"Don't indulge in curious disquisitions. The A B C of revelation, learned in the nursery, I might almost say, is the *most precious* part of all study. These things absorb our minds. The glorious object of God in Christ, was to bring back to Himself the one that had sinned. Oh, that is love! Instead of sweeping away the whole creation, he said, 'No, I will *redeem* it. This the love of God, and the delight of the eternal Son who came down with that message of love to bring back again the one that had sinned. Read the 4th and 5th verses of Ephesians i." On these being read, he said, "Mark them in red and blue—the *red* the Cross of Calvary—the *blue* the purity of Heaven. You see it is more than a bringing back again. Adam could not say he was one with Christ as we can. It is not that we are more truly quickened, but that we are quickened '*together with Him*.' Work that out. Quickened together in grace and in the beauties of holiness to be united only with Him. God said, Adam sinned, but I will do something more than the original thing. He *redeemed* them by the suffering and death of His own Son, in order to bring them into the 4th and 5th verses of that wondrous chapter. Those vile outcasts, nothing but destruction before them, to be brought back to dwell in His presence for ever and ever. In what character? Holy! holy! not a charge of sin against them. Christ hath met every particle of it, and put it away for ever. The work of Christ was not an imperfect work. No! no! washed in the blood of the Lamb. Holy and without blame before Him in love, the very element of our being. Eden was Adam's dwelling-place; ours is Christ."

"Lord, I am ready."

"Mind you all walk in the power of the *three* characters who sat down with the Lord at the supper at Bethany. Lazarus, the resurrection man, done with the old creation, the apostacy; and then the true-heartedness of loving Mary, and the active service of most useful Martha."

"I am coming! I am called. I have only to follow, sleeping in Jesus, looking up to heaven. Jesus lifted His eyes to heaven. I am oppressed, but I will soon be liberated. No more medicine. The Great Physician! He takes up my case. Good as my doctor is, He is still better."

"Dear Fry, be as broad as Christ and as narrow as Christ. Whatever you see of Christ in any Christian, always acknowledge it."

"Lord, I am coming, I am coming, Jesus. Lord Jesus, my Father, I lean on Thy precious loving arms. I think I may now say, Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

"Just gone! Yes, up higher. Jesus! Jesus! perfect peace! I walk through the valley of the shadow of death—Thou, my God and Father, art with me."

"Joy! joy! joy! 'A little while our Lord shall come, and we shall wander here no more.' Oh dear! His chariot wheels seem long in coming. I waited patiently for the Lord."

"Come, come, Lord Jesus; my Lord! Do I not love Thee? behold my heart and see. Lord, Thou knowest all things, Thou knowest that I love Thee."

"Oh dear, done with earth until it is renewed again, and we shall swell the triumph of His train. Ah, you see me in humiliation, and all because of sin; but thanks be to God, He giveth us the victory. He wouldn't wear His honours alone. This is only the robing-room for a glorious eternity."

Almost his last words—"I want that Jesus may be glorified in me, whether it be in life or in death."—(*Word and Work.*)

PREACHING EVERYWHERE.

BY CHAS. S. ROBINSON, D. D.

THE chief reproach levelled at the church by the world around us, is that we are not sincere in our professions of desire for the coming of Christ's kingdom. "You make many a long prayer," says the bitter caviller; "but you give niggardly alms; you put on a sanctimonious face, and come deprecatingly around, as if you were afraid an honest sinner might strike you. Why do you never speak up like a man? If you desired a merchant like me to go into business with you, you would meet him with some proposal, and try to turn him to a favourable answer. But here you shun the subject which you would have me think lies uppermost, as if you were positively ashamed of it. Out on such hypocrisy and velvet dealing! I am more and more convinced that no man cares for my soul!"

Surely, the proper reply to all this violence is not found in a waste of logic. If Christians are timid, self-distrustful, soft-worded and apologetic, what is needed is not explanation of our reasons. What is needed is that we quit it. Our remedy under the spiteful pressure is immediataly to undertake the work which is urged. We shall never hear any more of these complaints, the moment the members of Christ's church begin to do their duty. The primitive disciples "went forth and preached everywhere."

That word rendered "preached," is not the one usually employed for specifying the formal work of an ordained ministry in the pulpit. It means simply, they *talked;* it is the term which describes plain colloquial interchange, ordinary conversation. That was precisely what the disciples did; they went around *talking* about Christ everywhere.

It ought to be remembered, too, that personal activity promotes growth in grace. It was a wise philosophy which gave the work of the world's evangelization to Christians. It would have been an easy thing for God to have converted the race at a stroke, by some irresistible suddenness of the Spirit's influence. But he graciously chose to give it to us. He formed a plan which would allow play for all our varied characteristic endowments. And in putting these rapidly and repetitiously into service, is found the simple secret of their increase. Love grows by loving. Hope enlivens itself by hoping. Zeal gets on fire by keeping up the heat. Intelligence is augmented always more by teaching others than by studying for one's self alone. Extra talents are given to the man who rightly uses five or ten. Life augments all its forces by merely living in natural energy. You sometimes see in a chemist's laboratory a horse-shoe magnet suspended against the wall, loaded heavily with weights attached to the armature. You ask the reason; and he replies carelessly, as if this were quite a common-place thing, "The magnet was losing power through disuse, and I am restoring it with work."

But beyond all this, there sometimes comes over the human soul a singular torpor. And that breeds disease. It is not soldiers at the front that do the complaining over the policy of the way, but those listless in the camps; and these last are the ones who get rheumatism and scurvy. Spiritual hypochondria—thinking one has committed the unpardonable sin—criticism of others—wilful questioning of Providence—these are morbid states of experience. The

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only way to relieve them is to get people to go forth and preach everywhere.

When Napoleon was crossing the Alps, his army sometimes grew laggard in the way. He ordered the music to play. This was enough for most of those in the ranks. But some there were who still toiled on, spiritless and forlorn. These at last he put by themselves in one vast battalion. Still confident in the use of his singular expedient, he bade the bands play for them the home-songs of France, that the thought of sunny scenes behind might kindle the men's enthusiasm. That succeeded very well with many of the sad platoons. Yet still there remained a class among the rest whose drooping was inveterate. Finally, the great commander marshalled these into a troop by themselves once more. Suddenly, he ordered the trumpets to sound the charge of battle. This was a thing no French soldier ever refused. Wild indeed was the fire which ran through that hitherto dispirited host. They knew nothing of the way in which the instant engagement had been sprung upon them, nor just where lay the foe. What they did know was that the clang which was pealing among the mountain solitudes meant *war*.

I am sure there is a lesson in this. Most men need some inspiration in religious life to keep them up. Songs of home, and songs of heaven, will do much. But the day arrives to many when only a summons peremptory and sharp, will arouse them. The blast of a war-cry, the trumpet of the church militant, alone can make the hearts kindle which before were low.

We shall cease our hurtful discussions about revival measures; we shall hush all our curious questions concerning men; we shall surrender our discouraged wails of complaint, when we simply arise for ourselves, go forth and preach everywhere. We need something to keep us thinking. The tendency to censoriousness was never so rampant in the world's history as during such times as people were listless. The explanation of half the reckless talk about men and measures now, can be found in the lazy mood and the unoccupied life of a large part of God's people.

There is an unmeasured amount of unused and silent capital in the church. Nobody wants any more ambitious young men with limp Bibles on the platform. One of our humorists in the time of the war suggested that a regiment of soldiers might be recruited from the hosts of brigadier-generals lounging around the streets in Washington, and discoursing on the issues of secession. Nothing more is wanted—nothing less—than that all men and women *would speak to the soul that stands next to them*. The signs of the times are portentous. The world is all alive. Christ calls upon all his followers and friends to stand forth for him.

Oh, that each in the day
Of his coming may say,
I have fought my way through;
I have finished the work
Thou didst give me to do!

—*(Advance.)*

TELEGRAPHIC NEWS.

London, August 18th: In a speech made by Lord Northbrook at Falmouth yesterday, His Lordship declared that if it was supposed our policy towards the Porte might affect our power in India, such supposition was purely imaginary. Allusion was made to the recent fall in silver, and he expressed approval of the decision of Her Majesty's Government in not attempting any remedy to counteract the fall.

Belgrade, 18th: A strong peace movement has set in here since the return of Prince Milan.

London, 18th: A circular of General Ristich accuses the Turks of ravaging the occupied districts. The Turks make similar accusations against the Servians. Sir Richard Temple has been gazetted to a Baronetcy.

19th: The Turkish defeat by the Montenegrins is confirmed with great loss to the Turks, in consequence of the latter being unprovided with artillery.

Lisbon, 19th: A financial crisis has broken out in Portugal, and several banks have stopped payment.

London, 21st: According to unofficial Servian despatches, their Nisch army has been attacked by the Turks who, however, met with a repulse near Alexinatz.

22nd: Since the 19th the Turks have been attacking the Servian line between Alexinatz and Banja, and yesterday the Servian army retreated. A decisive battle is expected at Alexinatz.—It is rumoured that there is shortly to be a mediation of the Powers.

23rd: Servian official despatches state that the Turks have attack and been repulsed before Alexinatz. The Gurgosovaz forces have withdrawn to Nissa, and the Servian troops have occupied Gurgosovaz.—Large numbers of volunteers are joining the Servians from Russia, including officers and soldiers, Russia permitting.—Further accounts are published of Turkish atrocities in Bulgaria.

24th: Severe fighting continues before Alexinatz, and the positions of the Servians, according to their official despatches, are maintained. The *Daily News'* correspondent at Servian head quarters states that the Servian position is critical. It is asserted also from the same source that the Servian war party is on the ascendant, though Prince Milan is inclined to peace. Prince Nikita has re-entered Montenegro and is proceeding to Albania.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, August 25th:

FOR SOUTHAMPTON.—Mrs Hadow, Mrs Melville and two infants, Mrs Nolting, Mr J McL Campbell, Mr A G Smart, Lieut G F Prettyman, Mr James Durrah, Mr S Tiller, Mr Sassoon, Lieut Allan, and Mr W Adams.

FOR BRINDISI.—General Sir H Ramsay C B, K C S I, Mr J G W Sykes, Mr M R Trower, Mr P W Brenaud, and Mr and Mrs A C Lyall.

FOR VENICE.—Mr C Rundell, Mr F W Abel, Mr H Tretgens, and Mr and Mrs H Hankey.

FOR GIBRALTAR.—Dy Surgeon General H G Gordon and Mrs Gordon.

FOR ADEN.—Col J A S Faulkner, Mrs Faulkner, and Mr J M Campbell.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pera*, 24th:

FROM VENICE.—Mr and Mrs Silberger.

FROM BRINDISI.—His Excellency Sir Salar Jung, G C S I, Siddi Ambar, Nawab Nizam Yar Jung, Mir Rogazit Ali, Syed Hoosein, Dr Williamson, Capt Trevor, Mr and Mrs Oliphant, Yassum Ali, Ghulab Jung, Mufullem Jung, Syed Ali Khan, Meer Tahawoor Khan, M Mohomed Siddi, Syed Abdool Wahab, Mr H Ogilvie, Mr and Mrs Cornish, thirty-seven servants, Azim Ali Khan, Mr Spry, Mr Mayler, and Mr Pattison.

FROM SOUTHAMPTON.—Mr Arathoon, Mr H Hachney, and Mr T Bowers.

FROM ADEN.—Mr G Thornhill, Mr W G Greene, and Lieut Kennedy.

Domestic Occurrences.

MARRIAGES.

HALL-FAULCONER—August 16th, Poona, by the Revd. J. H. Blunt, George Thomas Hall, G. T. Survey, to Henrietta Elizabeth, second daughter of H. W. Faulconer, Esq.

DODD—ANDERSON August 19th, at the Cathedral, Bombay, by the Rev A G. Lewis, Charles A. Dodd, Captain, Bengal Staff Corps, to Margaretta, daughter of Arthur Anderson, Esq., M. D., C. B, Inspector General, Her Majesty's Hospitals, retired.

GORDON—LAWBUARY August 21st, at Kirkee, by the Rev. Robert Easum, Bryce Gordon, to Maria Kate Lawbuary.

DEATHS.

MACDONALD—August 1st, at Aden, of diphtheria, Henrietta, aged 10 months; on the 3rd, Alexander George, aged 0 years; on the 11th, Jane Margaret Ann, aged 7 years; and on the 13th, Archibald John, aged 5 years, children of William and Honora MacDonald.

HOBART—August 16th, at Colaba, Bombay, Beauchamp Robert Hobart, Esq., Lieut. and Adjutant, 66th Regiment.

GAINHER August 18th, at Upper Colaba, Bombay, Queenie, daughter of Mr. J. C. Gainher, School Master, Royal Artillery, aged 5 years and 6 months.

WARD August 18th, at Jubbulpore, Henry John Swinburne, only son of Major H. C. R. Ward, aged 13 months and 14 days.

MATHER—August 19th, at Poona, William Mather, late Station Master, G. I. P. Railway, Lanowlie, aged 37 years and 6 months.

FLETCHER August 20th, at Malabar Hill, Lancelot Henry, son of Lancelot Fletcher, aged 5 days.

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